THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

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Pacific Theo Sem
Reading Room

EASTER.

The swelling buds, the bursting leaves
Tell once again life's story;
The south wind sings to the greening hills
"Love, life and glory—glory."

The violet blue, the crocus gold
Tell once again life's story;
The white-robed choirs of the lilies sing
"Love, life and glory—glory."

The baby wee with heaven-sweet ways
Tells once again life's story;
The saint sings clear in the sunset glow
"Love, life and glory—glory."

Heaven's angel white by earth's empty tomb
Tells once for all life's story;
The risen Christ leads the hymn of praise
"Love, life and glory—glory."

This side or that the river of death
The theme is still life's story;
In chorus grand it spans the stream
"Love, life and glory—glory."

Los Angeles. M. C. C.

PACIFIC
Theological Seminary

THE PACIFIC

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THE ANGEL IN THE COMMONPLACE

Marianne Farningham.

Lighten the morning, fill the day
With visions from the Infinite;
Throw hope across the soddened way,
Change the soiled robes for garments white,
And let us see through winsome grace
An angel in the commonplace.

And bid her touch, O Lord of life,
The gloomy corners where we work,
Calling us forth into glad strife,
To places where no shadows lurk,
And bid us love our every day,
And see in it the shining ray.

Let us exalt all common things
To high endeavor and great aims,
And see the glint of angel wings
Shining across familiar names,
And understand that it is given
To earth to be the door of heaven.

O homely faces of dear friends,
And household pictures in the fires,
And humble duties with wise ends,
And faithful loves and pure desires,
Could we not better lose than these
All unfamiliar joys that please?

To greet the angel who reveals
The beauty of the homely task,
Who hallows every heart that feels
Content and glad; nor great things ask—
God give us eyes to see the grace
Of angels in the commonplace.

—Christian Standard.

SOME DON'TS FROM EXPERIENCE.

Don't think you know it all. For you don't. One head can't hold a hogshead.

Don't look for oak trees out of acorns in a day or a year. It takes time to ripen both crop and character.

Don't lie. For two good reasons: First, it makes you a liar; and second, it doesn't pay, long or short.

Don't worry over the criticism of brainless people. Braying, whether by biped or quadruped, is only noise.

Don't lose faith in humanity because there are some black spots. Look at the sun, and then at the looking-glass.

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than to curse them.

Don't be stingy because some of your charity went wrong. Think how much wasted mercy has been poured out on you.

Don't read these "Don'ts" and then do them, for you will suffer. I know it, for I have tried it. Some before conversion, some after.—C. H. Yatman.

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. April 12, 1906.

THE SEED YOU SOW.

"Plant blessings, blessings will bloom;
Plant hate and hate will grow;
You can sow today, tomorrow will bring,
The blossom that proves what sort of thing
Is the seed, the seed that you sow."

When the Chinese Imperial Commissioners were in this country Lincoln, Nebraska, was among the places visited by them. While there they were invited to visit the penitentiary. They did not care, however, to see that but expressed a decided preference for the State University and the public schools. In Chicago we have stated heretofore that they were especially interested in Hull House and the splendid humanitarian work being done there by Jane Addams. The old proverb tells us that straws show which way the wind blows. These are only a few of the things indicating that China is moving and is going soon to exercise a great influence in the world.

The lectures on "Modern Christianity," by President Tucker of Dartmouth College, given on the Earl Lectureship Foundation of Pacific Theological Seminary, have been characterized throughout by unusual depth of thought. It is well worth while to have such a series of lectures in this great center of life and thought on the Pacific coast. President Tucker has sought in this course to interpret Christianity and has succeeded in lodging in the minds of all who have heard him a large amount of valuable matter. Last week we gave considerable from one of his lectures; considerable is given this week from others, and the last two lectures will have attention next week. The one on "The Function of the Church Under Modern Conditions," we regard as of especial interest and value.

We find in Leslie's Weekly an editorial note which goes to show that the decay of the religious sentiment among the business men of our great cities is not as extensive as some people now and then are inclined to think it to be. Reference was to a dinner at the Waldorf-Astoria in honor of one of New York's millionaires. "The dinner was given by two score members of one of the largest commercial bodies in the country representing men of great wealth and prominence in business and professional circles. When the party sat down the guest of honor was called upon to say grace. The dinner was in the nature of a God-speed for him before his departure on a journey abroad, and he took occasion to couple it with a fervent and impressive prayer for the welfare of his entertainers during his absence." It is stated the reverence and respect with which every guest bowed his head and listened to the prayer was indicative not only of the great respect they had for the gentleman whom they were entertaining, but also for the religious sentiment felt. The gentleman thus entertained was Mr. James Talcott, who is at the head of one of the great wholesale houses of New York; and the entertainers were members of the New York Board of Trade and Transportation—all men of affairs and prominence. "Is not the life more than meat and the body than raiment."

The Massachusetts Reform Club discussed recently the Problem of New China as it relates to the United States. It was said by one speaker that if China should advance as rapidly as Japan in per capita consumption a trade of more than a billion dollars would be developed in a short time. Another speaker showed how the words of President Roosevelt that this country had been doing China "a grave injustice and wrong" were justified. He explained the bill that had been introduced into Congress by Mr. Foster of Vermont to carry out the suggestions made by the President in his message and showed that these suggestions were such as to endanger Chinese exclusion in no respect. In the course of the remarks the experience which the speaker and others had had in their advocacy of the Foster bill before a congressional committee was cited as "an instructive illustration of the power of a determined minority to defeat a measure of national justice, having behind it the unquestioned support of a vast majority of the American people." It was stated that in the present case the irreconcilable minority consisted mainly of the California delegation in the house of representatives" with the sympathy and support of some of the labor unions. It is not pleasant to contemplate the attitude of our California delegation in congress, but it is gratifying to know that the country has been aroused of late over the situation as to the Chinese as to make it certain that our national policy with respect to that people will be changed soon. It is to be hoped that the California delegation will fall into line. By so doing they will represent the majority of their constituents. The opposition is making a great deal of

noise; but the quiet sober sentiment of a majority even of California people would in our opinion be found on the other side were it possible to get an expression.

The Religious World.

Last year the boys in attendance at Mr. Moody's school for boys, Mt. Hermon, at Northfield, Mass., contributed $750 for foreign missions, and $1,000 for the home expenses of their church. Many of them are very poor and nearly all are working their way through school.

It is said that the Rev. Dr. Torrey has bought a house in Philadelphia and intends to make that city his home, but has nevertheless preached vehemently against the pride, the slothfulness and the complacency of Philadelphians. One paper reports him as saying: "You miserable, you contemptible, you selfish, you purse-proud Philadelphians." A distinguished rector of a fashionable parish is quoted as saying that he for one was glad that there was somebody in Philadelphia who dared to tell the people the unpleasant truths that have so long been relegated to the upper shelf.

San Francisco is to have a new Christian Scientist church edifice which will cost about $200,000. A writer in the British Weekly states that in the West End of London there are now three Christian Science halls, where there was only one five years ago. This same writer says: "Students of Christian Science should attend the testimony meetings which are held in connection with all the London centres. These are far more characteristic than the formal Sunday service, which owes its attraction partly to the atmosphere of peace and reverence, and partly, I suspect, to the absence of a sermon. At the testimony meetings, I have heard many strange tales. The oddest was that of a man who had suffered for many years from excessive thinness, but through Christian Science had become genially stout. He told the story with solemn gravity, amidst irreverent tittering from some of the younger portion of the audience."

The Philadelphia Press has the following concerning a man who will be in San Francisco ere long: "Any man, anywhere, who really leads a considerable number of people is worth knowing, be he agitator, politician, preacher, author, scientist or singer. In all Philadelphia today there is probably no one man who is more of a 'craze'—that is, who holds the attention and admiration of a greater number of persons—than Charles M. Alexander, the singing partner of Dr. Torrey. Alexander is the sort of man over whom women rave, but, what is seldom also true in such cases, he is a man's man through and through. He has sweetness, but he likewise has strength. His winsomeness is utterly manly. It still bears the Tennessee flavor (for this round-the-world singer sprang from a pious, log-cabin home in the Southern mountains), and persons who know the South and the West can discern the distinctive traits of both sections in the frank open, unconventional and self-reliant ways of this breezy Southerner from the West—by way of Australia and England. Bald-headed and beardless, moon-faced but sunshiny, Alexander is irresistibly attractive, with his smile that won't come off. He really smiles himself into people's hearts. He has a 'way' that is fetching beyond anything usually seen on the religious platform. His easy, self-assured and familiar manner is backed up by real wit and resourcefulness. Nothing disturbs Alexander's poise when standing before a crowd; not in vain was he for eight years an itinerant evangelist in the West. In fact, the art of handling crowds was the one pursuit which the young man studied seriously in boyhood. When but fifteen years old he became interested in the story of Gilmore, the band leader, and from that time on he made it his business to try to discover how successful musicians and orators obtained their control over audiences. He has learned his lesson well, for today he ranks first among Gospel singers and choir leaders. Upon him Sankey's mantle has fallen."

THE MORAL CONCERN OF MODERN CHRISTIANITY.

A Synopsis of the Third Lecture by President Tucker.

In his third lecture President Tucker of Dartmouth College, considered that economic and social condition which constitutes the present moral concern of Christianity. He made note of the fact that while the critical process has been going on within the region of theological truth, with such results as were set forth in his second lecture, material power of various sorts has been accumulating almost without let or hindrance. "The church as it lifts its eyes from the intellectual problems which have so largely held its attention, whether through investigation or controversy, sees that the external conditions of its life have marvelously changed within the generation. The material forces with which it had to do in their earlier stages of development have expanded far beyond its power to appropriate and utilize for its spiritual necessities. I do not know that the church ever before found itself, in any like period of abounding and wasteful wealth, so far removed from the use of it for its own opportunities. The astonishing fact about the wealth of our time is its comparative inaccessibility for Christian enterprises. There is not a missionary organization for national or foreign service which shows any mastery of resources commensurate with its opportunities. Opportunities which have been anticipated in eager faith, as if by the spirit of prophecy, are coming to naught before the eyes of the church as if they belonged to the very commonplaces of history."

But more significant still, said the lecturer, is the lack of moral control over the productive processes of the new wealth. "It is humiliating to be obliged to confess that the formal Christianity of our time has had so little to say in any way of authority or influence in the midst of the tumultuous questioning which has been going on all about it concerning the morality involved in the private or corporate acquisition of power through material wealth."

But a condition more serious still was found in the practical alienation of a large class of the population from the church. And "the distinctive industrial population is not distinctively Christian." Connected with all this is the fact that the distinction between the competent and the incompetent in the work of the world is becoming much more marked. "The incompetent have now become a well-defined class in every great community, not the poor simply as formerly, but the set-aside, the worn out, the incapacitated, for whom the ordinary and in some cases the extraordinary ministries of the church are unavailing."

Against the hitherto uncritical attitude toward material power in its uses and abuses President Tucker entered protest. But he carefully guarded the wisdom of his utterance by showing that we cannot understand the place of work in the modern world "except as we study it in the light of its own idealism." "Utility does not retain its grasp on the modern mind through its sordidness, but through some power which it has to idealize itself." As to the zest for work which has taken possession of Western races it was said: "It does not mean the love of toil, nor does it mean the love of money. Neither the show nor the substance of wealth offers a sufficient reason. Work has succeeded in creating a world in which there are seen to be ends worth seeking, even though in seeking them one must subject himself rigidly to the conditions which obtain there. Among the ends sought are power, control, influence; not necessarily ideal ends, but that which often imparts a certain ideality to the process is the spirit in which they are sought. The joy is in the seeking as much as in the sense of possession. I doubt not that if one could reach the honest choice of a very considerable number, perhaps of the majority of men of affairs, it would be found that rather than retire upon an adequate fortune, they would keep their places at imminent risk of loss. They are practically saying by their actions as one of the philosophers said even of the truth: "If I held truth in my right hand, I would let it fly that I might capture it again."

Concerning the subordination of government, as the expression of the popular will, to the organized power of industrialism, President Tucker stated that he had little to say, for it is rapidly becoming a political question. There are, he said, at this point three impending questions; any one or all of them may be averted; any one or all of them may become political questions. One is the monopolistic or the public ownership of the common necessities and utilities. In this connection it was said that a monopoly is not of necessity an illegal growth, that it may reach gigantic stature by strictly legal method. "But the management of a monopoly under a democratic government is a very precarious business. Any peculiarly arbitrary, or gross mismanagement may at any moment precipitate a crisis. The long continuance of the anthracite coal strike of three years ago would certainly have raised a political issue which might have reached into the heart of all monopolistic ownership."

The second impending question relates to the control of legislation for the benefit of special industrial interests. "Here again there may be no charge of illegality or suspicion of corruption. The power of organized industry may simply control legislation for its own ends; it may be in the interest of both capital and labor. Tariff legislation, for example, in this country has generally received the support of labor. While it has been chiefly seen that such legislation builds up the fortunes of the few, it has been assumed that the result was incidental to the benefit conferred upon the many —upon the whole army of industrial laborers. If at any time it shall become clear that the amassing of private fortunes is no longer incidental to tariff legislation but its chief result, brought about at the expense of the many, then the tariff will re-enter politics with all the force of a moral issue."

The third impending question was said to be, the evansion of individual responsibility through corporate association, or the surrender of individual rights to corporate control. Here the speaker said: "The greater business of the country has now become impersonal, and this means that it is carried on for the most part at a second remove from the individual conscience. It is as hard to trace individual action in corporate action as it is to trace individual sin in the sin of Adam. The like impersonality attends the operations of organized labor. The man who works is not in evidence when the conditions of work are determined. The relinquishment of individual responsibility or rights may become at any time a political issue through some exciting action on the part of a corporation or of an order. The political question may be asked at any moment of any man whose identity does not appear—Who are you? If not a citizen, who or what?"

But the evident and immediate concern of Christianity with the situation created by industrialism was regarded as pertaining to what may be termed the social result. "Industrialism has introduced and virtually established a social classification which is in itself a matter of the most serious Christian concern. It has set apart many of those whom it has endowed with a vast surplus of wealth; it has organized into a compact body the great multitude who are in the struggle for better physical conditions; and it has thrown off the incompetent. This gives us three new and disturbing elements in American social life—a set, a class, a caste."

In this connection it was said that there had been men of careers who knew how to make fortunes and enjoyed the process, but cared little for spending them. But the social aftermath of industrial wealth is of a different sort. Here we find what is called the set. They who constitute it lack virility, or if virile, exhausting physical energies in luxury and frivolity, having no aim or purpose beyond the passing hour. Here is found an indifference to those things and duties which religion holds sacred, and a disregard of those rights, private and public, which the republic has taught men to respect.

The class, it was said, is found in the wage earner. John Mitchell was quoted as having said, "The average wage earner has made up his mind that he must remain a wage earner." Then it follows, having reached this state of mind, that the best thing which can be done is to organize the wage earner into a system which shall recognize his limitations and give him the greatest advantage under them.

Concerning the trade union, President Tucker said: "Personally I believe in the desirability from the economic point of view. The chief concern is with it as a social or anti-social force. We cannot afford to have, we must not have, if we can prevent it, a self-detached social body in our American society.

The caste which is created by our industrialism he finds in the incompetent, of which the prevailing tone is not indifference or prejudice, but hopelessness, the pathetic acceptance of their lot. "The caste of the incompetent is made up of those who have no hope of rising to the level of the living wage, who are not able to keep step with the quickening pace of labor. It is an inheritance. It passes from father to son. And yet it is constantly receiving recruits. Men and families are continually falling into it from above."

These are some of the types and conditions found among us today, and it is with such, said the speaker, that Christianity is obliged to concern itself.

A little sin will let a lot of strength out of the heart.

THE ETHICAL PROBLEM OF MODERN EDUCATION.

The Fourth Lecture by President Tucker.

The fourth lecture by President Tucker was on "The Ethical Problems of Modern Education."

There was no ethical problem, he said, in the old-time education because it was conceived in religious terms and set to religious ends.

As to the existing problems he said in part:

"Our colleges are the recruiting ground for all agencies which do their work at the heart of humanity. The unfailing appeal meets there the unfailing response. Appearances may give a contrary impression. The side of college life which is turned to the public often appears frivolous. It is not that the colleges play more than they work but that the public at large cares more for their play than for their work. Spiritual sentiment in the form of some clear, distinct and noble ambition is never absent from college life.

The Problem.

"The problem is this: Is modern education capable of idealism? Modern education has put into our hands a vast amount of matter which awaits the idealizing process. This task must be approached in the right state of mind. There is need of a greater reverence for knowledge. The really distinctive product of academic life is the knowing mind. Knowledge leads to awe and awe to faith or to that kind of doubt which is as humble as faith. If utility can create the knowing mind we want its aid. I would accept at any time the moral result of serious thinking on the inferior subject in place of less serious thinking upon the greater subject.

"No one can overlook the immense moral gain which has taken place through the transfer of thought in so large degree from speculation to sober inquiry. Very much of the change is due, of course, to the incoming of such a vast amount of new subject matter within reach of the human mind. A type of mind was developed which put first, instinctively, the love of truth. Modern education also lays the stress upon the discovery of the individual to himself. It changes the appeal, as soon as practicable, from obedience to choice. It assumes that the mind of each individual, if properly awakened and left free to act, will separate itself from other minds in the satisfaction of its own desires and in the development of its own powers. The logical outcome of this conception is the elective course of study in the interest of self-development and personal attainment of knowledge. Will the one thus choosing become morally a strong man? Not necessarily. But I have seen college men on their way to littleness and shame so often recovered and saved by intellectual awakening, through some subject of personal choice, that the ethical value of the method cannot be doubted by me. I am not concerned with the moral supremacy of either method. It is quite too early to determine this point. What we need to do is to recognize the moral element in the method which, for other ends, we have adopted.

Social Obligation.

"Once more I would see our modern education permeated with a sense of the social obligation. The essential nobility of the old education lay in the fact that it was for somebody; there was no concealment of this purpose. There can be no other kind of nobility worthy the purpose of any great school of learning. The training which lacks these motives, or which fails to keep this aim in full view, cannot be touched by reality. The idealizing process of which I am speaking cannot stop with culture. It must somehow culminate in righteousness. And if it be asked again, Is modern education capable of such idealism? I say Yes, provided the question be accepted, not as a question, but as a challenge.

"Next to the problem of idealizing its own subject matter and methods, I put the problem now before modern education as that of unifying American society. Speaking broadly, very broadly, the German university has in mind the scholar, the English college the gentleman, the American college or university the citizen. Our task is to educate the democracy. I insist upon the idea that the means of giving freedom and expansion to the wage-earning population is by giving it ready access to the higher education. There is no reason why the former experience of the New England farmer and the present experience of the Western farmer should not be repeated in the family of the intelligent wage-earner. The home of the wage-earner is becoming a recruiting ground for the higher education, which no college can afford to overlook. I am in the habit of saying that in an educational sense it is on the whole easier to make blue blood out of red blood than it is to make red blood out of blue blood. It seems to me, the settlement of the relations of capital and labor is to lie more and more, not in the hands of men who have been trained away from one another, but in the hands of men who have been trained toward one another. Under mediaevalism the guild and the university were not far apart. I should like to see the relation restored and extended. We must rely chiefly upon education to bring those who are in danger of becoming a class into the common democracy."

The Paragraph Club

The Problem of the Drug Store.

The editor of the "Pacific" has rightly construed the purport of a recent Paragraph on "The Law's Delays" in relation to the violation of law by drug stores. The article in question came from a small town and had no reference whatever to San Francisco conditions. The statement was hypothetical and was used purely for purposes of illustration. No one would be readier than the writer of the Paragraph to recognize the truth of Mr. Searby's contention, that many men are able to engage in the business of the druggist and to keep a good conscience toward God and man.

Yet it is not wholly inopportune to have attention called thus directly to the state of the case with reference to the drug store in many of our communities. In the village from which the article in question came there are four drug stores, every one of which lies under the general charge of selling liquor contrary to municipal ordinances. In the case of three the facts are notorious; one is in doubt. So serious is the matter that in the pending municipal campaign the better element has put up candidates for public office who stand for the suppression of the drug store joints, and for more rigid ordinances to regulate the sale of alcoholic spirits for medicinal purposes. In this community it is not "all smoke and no fire." The place is a "prohibition town," and the drug stores have a

monopoly of the trade. I suppose the offending drug stores are usually found in communities not otherwise supplied with facilities for drinking people. That is a problem San Francisco does not have to meet.

The drug store problem has another aspect which must appeal more and more strongly to the enlightened conscience of Christian men. The recent investigations of magazine writers and others, making due allowance for all exaggeration, have laid bare the huge iniquities of the patent medicine business in a way almost to paralyze the mind. But if these things are true, it is a question how long Christian men in the druggist's business can afford to keep silent. It cannot be any more Christlike to sell alcohol in the form of stomach bitters or liver cures than to sell it over a glittering bar. Is not this a problem for the heart and conscience of earnest Christian men?

Two Views of Death.

The best thought of the nineteenth century, at least so far as the English race is concerned, is summed up in the poetry of Tennyson and Browning. For each of them the art of poetry was the serious expression and perpetuation of great thoughts,—not the idle song of idle singers. One was the greater artist, the other the greater thinker: which was the greater poet it is perhaps too early to try to say. But the works of both are interesting equally for their resemblances and their contrasts. Both passed through doubt and struggle: both became poets of peace and faith. But how differently their struggles and their victories are expressed!

Perhaps the most interesting of these contrasts is that between the two poems which these men wrote as they looked forward to death,—not merely to death in the abstract, but to the individual poet's end, personally conceived and faced. In each case the poem was actually written near the end of life, and in each case it was intended to stand as the epilogue to the author's works. Tennyson's swan-song is known to everyone. For him death meant "sunset and evening star," a tide "too full for sound or foam," a gentle passing into the great sea, met by a Pilot perfectly trusted. Browning's is less familiar, but no less characteristic as it is no less noble. Passing by the moment of death altogether, he considers what he shall be to his friends when they think of him as departed. Shall they pity him, as imprisoned in darkness after so wide and vigorous a life?

"No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
'Strive and thrive!' cry 'Speed,—fight on, fare ever
There as here.'"

It would be idle to try to claim superiority for either attitude. One represents one mood, the other another. One will best console one man, the other another. For some death is friendliest when thought of as the calm voyage, with full sail spread at sunset, into a stormless though mysterious sea. For others it cannot possibly be welcomed except as giving hope for unstopped, or even freer and fuller, activity. Surely, then, for both the seeker after rest and the seeker after new work there is One who "Bringeth them to their desired haven."

"Credo Quia Absurdum Est."

I confess to a secret leaning toward this paradoxical **Credo** of the schoolmen; and I suspect that the rest of the world is very much like myself. Something in us resents the cold, inflexible view of life which tries to reduce all thoughts and all beliefs under the iron laws of consistent reason. A perfectly "reasonable" man is usually a perfectly disagreeable one. There must be some margin for the delightful unreason which spans life with the rainbow and makes its hard places tolerable.

There is the whole wide realm of fairy-land. It is the very abode of unreason, of things as they never were and never could be. But we cannot get on without fairy-land. It is indispensable to the balance and serenity of life. We believe it because it is absurd; but we know it would be more absurd not to believe, and not half so agreeable. Fairy-land, it is true, is the world of childhood; but we are all children in this as in so many good things, and can no more outgrow it than we can outgrow the most fundamental human qualities. Belief in the unbelieveable is a fundamental human quality, and one of the best of them, because it keeps us in friendly touch and fellowship with the people we were when we were children.

Half the good in the world comes from believing the absurd. It is "absurd" to believe that a man who, through his own blind folly and passion, is down and out of the race of life can ever enter the race again and win a worthy place among men and in the sight of God. Pure "reason" finds no room for such a process. But some wise child of God believes in the impossible and lives to see it come to pass. "Unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, * * * Christ the power of God, and the wisdom of God."

Fundamentally the Gospel of Christ is the most reasonable thing in the world. But it appears such only to the man who has learned a higher law of life than the purely rational. When a man has discovered that he dwells in the midst of forces which transcend any possible outreach of reason; that his thoughts and his deeds are circumscribed by powers which he can feel but cannot comprehend; when, in a word, he puts himself into harmony with the Overworld that flows about him and shuts him in, then such a man must needs say he believes because it is beyond his mental grasp,—because it is "absurd."

The Bangor Commercial says: It is gratifying to note continued interest in the plan to purchase, improve and preserve the dear little place in Farmington village, which was for so many years the home of Jacob Abbott, that charming writer for young people, author of the Rollo books, the Franconia stories, the Marco Paul stories, the Young Christian series of books and the popular histories which have made his name a household word all over the United States for more than two generations. Jacob Abbott was born in Hallowell in 1803 and died in Farmington in 1879. His writings embrace more than 200 distinct works, and have had a great influence in moulding the character and instructing the youth of thousands who are now engaged in the active professions and business of the world. The trustees of the fund which is designed for the purchase and preservation of his former home have just made their second report. This report shows that $1100 has been contributed by popular subscription and paid toward the purchase of the Abbott homestead in Farmington as a literary shrine and memorial of the author. The amount now needed to complete the purchase is but $722.

THE AGE LIMIT FOR LABOR AND USEFULNESS.

M. A. Matthews, D.D.

"Old men for counsel and young men for war" is a statement more poetical than true. Old men are eminently qualified to counsel if their preparation and experience have fitted them for such work, and they are equally qualified for the hardships of battle. Courage does not die with youth, nor does usefulness decline as the hair grows white. We are also compelled to admit that young men are thoroughly qualified to give advice, and they are also able to do valiant service in the fields of hard labor. Of course a young man's ability to counsel is due solely to his intellectual equipment. If he has mastered the branches of science in which he proposes to counsel others, his advice is worthy of acceptance. Ability to advise is acquired by two processes, hard study and prolonged experience. The young and the old may be equal so far as study is concerned, but the old man has the advantage from the view-point of experience. Therefore, he is sought out and given the place of counselor.

A man does not acquire his intellectual majority or independence until he is fifty-five years and six months old. The mind does not complete its growth until about that age. Therefore, from fifty-five years to seventy-three, a man ought to be in his intellectual prime. He ought to do the best work of his life, from the standpoint of a scholar and thinker, between the ages of fifty and seventy-five. There will be no perceptible growth in the constitution of the mind, or in the organic substance of the brain, but the developed mind will be able to produce the best work of its life because of its strength, development and maturity. A man should not begin to age, if he strictly observes the laws of health and nature, until he is fifty years old. The mere passing of years should not age one. A man should live out the logical time allotted to him without seriously impairing his body or his mind. There is no reason why men should wreck their bodies and minds before they die. They should not think it necessary to violate the laws of health and die by inches in order to reach the point when death rightfully belongs to them. Men have been given the right to live and a lease upon life until they are seventy years old. Therefore, those who die prior to the maturity of the lease have robbed themselves of their rights by violating the laws of nature. If the mandates of health are obeyed, a man should never feel old. The consciousness of age does not come with the accumulation of years, but by the bruises the heart and spirit of a man receive. The bruises one's heart receives are always inflicted by one's self. The world cannot bruise the heart or spirit of an absolutely righteous, law-abiding man. If one has the consciousness that he is at peace with God, and that he has God's approval, the passing of years should not dull the lustre of the eye, destroy the buoyancy of the spirit, or impair the usefulness of the life and character.

The world does not have this view of old age because the principles just announced have not been universally taught. Old men themselves are largely responsible for the world's erroneous opinion of old age. They have insisted on telling the world they are old, and that they are due certain consideration because of their age. No doubt their position in the premises is due to their fatigue and to the bodily pain experienced in consequence of violated law; whereas, their rights to life, health and labor emphatically testify that they are not old; that the mere accumulation of years has not aged them, and that their spirits ought to be strong, vigorous and hopeful. No man has a right to allow time to obliterate hope. If one refuses to be divorced from hope, keeps his spirit buoyant and his disposition sweet, his face will never be furrowed by care or time.

The world does not treat the old man justly, courteously, or kindly. He is tried and convicted of being an old man, and sentenced to a life of idleness without being given the constitutional right of being heard. He is arbitrarily and unjustly set aside. There are three reasons why old men are being treated so inhumanely.

First: The old man's attitude. He does not gracefully submit to the routine, red-tape and executive spirit of modern day business. He does not like to be driven; he feels that his age entitles him to the courtesy of polite suggestions, rather than the ring of cold-steel commands. He feels that strenuousness is a hard master, and that as an employee, he has been given the task of making brick without straw. Of course the cold, phlegmatic world says, "Obey the rules of business, step briskly to your labors, or surrender your position." The old man replies, that his equipment and experience entitle him to the exercise of his judgment, and before he will surrender his dignity, he will surrender his position. He at once demonstrates that he is not a diplomat. Old men are lacking in diplomacy, consequently their attitude very often costs them comfortable positions.

Second: The world's avariciousness. The bloody fingers of greed are on the necks of all old men choking them to death in order to give place for cheaper men. The world is not willing to pay the old man what his knowledge and experience justly entitle him to receive. And the world also knows it cannot drive the old man to the inhumane point of extreme physical endurance. Nature demands rest, food and sleep. Young men can be driven and the greedy red-handed, money-mad-world is endeavoring to employ only those men whom it can drive. It wants men who will agree to burn the candle at both ends. It is the spirit which made Eastern capitalists go into the cotton fields, build factories, and employ helpless little children to operate spindles and looms. They knew the work ought to be done by men and women of age, health and experience, yet they undertook to rob the cradle because children could be employed for an insignificant consideration. Men, able-bodied and strong, ought to handle the positions in the great cotton factories, but women and children are employed because infamous capitalists are willing to burn human lives in order to enrich themselves. Greed, red-handed greed, has set the old man aside, and has undertaken to rob his cradle of the helpless child to fill his place. In thousands of instances the only reason why boys, girls and women are employed instead of men, is one of salary. The world has undertaken to say that women ought to be paid less for the same work than men, and whenever women can be found whose emergencies force them to work, and accept smaller salaries, they are given the positions, and old men are turned out on the streets. The fault is not with the old men, nor is it with the women. The fault is solely chargeable to greed. The world knows the girl, the boy, or the woman is compelled to work in order to furnish the family with

bread, therefore, it forces the old man to retire, and the son, daughter, or wife, to accept the position at a reduced salary.

This same red-handed greed attempts to buy the body, mind and soul of young men and women. Very often a young woman is told by the head of a department store that she will be paid two or three dollars per week for her services, and when she replies that she can't live upon such a salary, she is immediately told by the infamous, cold-hearted disciple of greed that she will have to make a living on the side. Thousands and thousands of noble women fill positions in our great stores, win the fight in the battle for bread and come out superior to all temptations, insults and indignities; but many poor, unprotected girls have been driven to desperation and death by these mercantile disciples of greed. The reason old men are not employed in such places is, their knowledge, experience and dignity would prevent the tactics and practices of commercial avariciousness. The average employer thinks of nothing except his own aggrandizement. Therefore, he employs the child and discourteously and ruthlessly turns the old man from the door. Selfishness and greed have made the dead-line for old men. They have even invaded the sacred profession of the ministry, and have undertaken to send the silver-locked minister to the cemetery. There ought not to be a dead-line of usefulness in the ministerial profession. Usefulness ought to be governed by the doctrine of proficiency. Let the old ministers return to the pulpit, and thousands upon thousands of churches will enjoy the peace and favor of God as never before.

Third: The logical evolution of youth. The old man is compelled to surrender, in some instances, to the eagerness, affability, and perseverance of the young man. The dynamic force of youth knows no superior law, in the battle of competition, it is compelled to respect. The young man rises early and works late; he incessantly pushes ahead. He is a diplomat, and no doubt, very often submits to indignities rather than take time to assert his rights or resist personal affronts. He has but one object before him, namely, the accomplishment of his task, and his own ultimate, personal success and victory. "Stick-to-it-iveness" and work will always win.

Death, and death alone, ought to mark the limit for labor. It is impossible to fix the boundaries of usefulness. A man's usefulness can only be measured by his character and by eternity. Therefore, to say the old man should be set aside, or "chloroformed" because of his age, is but to make one's self a fool or a knave, and, any man who indulges in such thoughts or sentiments regarding old men, is unworthy the respect of dogs. No doubt the aged father, and the infirm mother of such a man, blush with shame when the son gives expression to such insanity.

A man should work as long as he lives, and he who works to the last moment fulfills life's mission and blesses the world. Christ offers every man the power to conquer life and death, and he who lives according to God's plan does not feel the weight of years, nor does he dread the end when it comes. He can truly exclaim, "For me to live is Christ, and to die is gain." May the benedictions of earth and heaven descend upon old men and upon old women, and may they be spared to us many years to advise, counsel, bless and labor with us. Let them understand the grave marks the boundary of earthly labor, but that usefulness and a higher order of labor may be enjoyed by them forever and forever.

THE LAST YEAR IN THE SOUTH CHINA MISSION.

C. R. Hager.

It is with gratitude to our heavenly Father that we are able to write this resume of our work in China and not in America where our last report was written. In no other year of China's history has there been such a marked change in public opinion as during the past year and many of these new ideas have been carried out in deeds, notably the cutting off the queue by many of the Chinese and the dressing in foreign clothes. Amid this mad rush for advanced ideas, missionary work has suffered a little, though we are glad to be able to report that more than 400 persons have connected themselves with the church and have given up idolatry. At some 38 or 39 different places some form of mission work has been carried on in that part of the field under our care (Rev. C. A. Nelson has kindly overseen the work during 9 months of the year while the latter part of the year we have assumed all responsibility). In this work our Hongkong self supporting church has taken a leading part. Not only has the church met all its own expenses but it has provided men who have preached the gospel every Sabbath at Yamati just across the bay from Hongkong where some of the Boston Chinese have started a knitting factory; then too material help was given our Fatshau church which we hope will soon be able to assume self support, for with 22 members it already meets more than one-half of all its expenses, besides having bought a meeting house and fixed it up. It is a singular fact that neither our Hongkong nor our Fatshau church has drawn any funds from the American Board from the beginning but have provided for their own support.

The California Chinese Missionary Society has continued to support the 4 stations in San Ui, San Ning, Hoi Ping and Yau Ping where 49 persons were baptized during the year while the remaining 31 out stations or places where the preaching or teaching of the gospel is carried on are directly under the care of the mission. Two schools with a membership of about 200 have been taught in Hongkong and 12 schools in the country with a membership of over 200. The largest additions received to church membership have been at Hoi In, Makong, Chik Shui, Sam Chau, No Lung, Fatshau, San Ning and Cheung Sha in each of which place more than 20 additions were received. The contributions for the current work have not quite doubled over that of the previous year, while the money raised for the five churches at Cheung Sha, San Ning, Hoi In, Sin Tsuen and No Lung have amounted to several thousand dollars. It is safe to say that last year at least $4,000 were raised from the entire field so that the paltry sum of $700 received from the Board seems as a drop in a bucket. This includes all that is raised for all expenses and church work among all the churches This money may seem a small sum but it means much to the Chinese and is equivalent to $8,000 local currency.

The chief events of the year have been the completion of our 3 new churches at Hoi In, Sin Tsuen and at San Ning which latter was dedicated Feb. 1, 1906. This gives to the mission property valued at some $12,000 in gold for which it has not subscribed a cent. All of the three churches are substantial buildings and an ornament to the region where erected. This gives to us 12 buildings where no rent is paid. If the number of members received has not

been as large as in former years there has never been so much accomplished in church building as during the year 1905. More than 55 native workers have labored in this work in connection with the single foreign missionary in charge.

There has also been no lack of persecution and at the close of the year two of our members were unjustly put into prison through the false accusations of a French Catholic priest, who is still persecuting some of our people as much as the early Christians were persecuted, while our American Consul says he cannot interfere, but the French Consul upholds the French fathers. Such are the dark ways of French Catholicism in China.

The total expense of the current work to the mission has been some $2,500, only $580 of which have been given by the Board and the other $1,920 have either been given by the Chinese or American friends, to whom we here take this opportunity of expressing our most sincere thanks. Without their help our work would have been crippled. Year by year the work is enlarging and the funds are always inadequate to meet the needs of the same. The cheapest way of carrying on missionary work is by the native arm of the Chinese church and money here invested will reap a rich harvest. Thanks to the dear friends that have upheld our hands and thus have a share in the ingathered sheaves. The signs of the times are that there will be great changes in China in the next few years and this should act as an incentive to do our best work and to strengthen the old stakes and to plant new ones where the field is white unto the harvest. Now if ever is the time to save China, which is mutely appealing for help.

Church News.

Suisun.—The Rev. Seneca Jones of Crockett has been called to the pastorate at Suisun.

Oroville.—A call was extended recently to the Rev. C. H. Stevens of Martinez, which has been accepted.

San Francisco, Mariners.—The all-day meetings for prayer, held on alternate Fridays, are proving of much interest and value.

Bakersfield.—The Rev. E. R. Fuller has welcomed seven persons into membership since January 1st—three on confession and four by letter.

Porterville.—This church is looking forward with interest and hopefulness to the coming to it soon of Mr. Hand, one of this year's graduating class in Pacific Theological Seminary.

Martinez.—After three years of good service in Martinez, the Rev. C. H. Stevens, on April 1st, presented his resignation, with the intent of accepting a call from the church at Oroville.

Rose Dale.—The good work of Rev. and Mrs. W. J. Williams closed April 1, with the accession of three new members. Mr. Williams returns to his old home in Ohio. A new man is already on the ground.

Panama, W. H. Tompson, pastor.—Old River, an out-station has been taken up, where regular Sunday service is held. A Ladies' Aid Society was organized March 31st. Work moving nicely. A rally of Kern Co. Congregationalism was held here in March.

Sebastopol.—The Rev. A. K. Farnsworth has resigned from the pastorate having decided to enter upon the practice of law. Mr. Farnsworth passed the examinations for entrance to the legal profession about a year ago.

Oil Center, W. W. Riley, pastor.—Four members received Sunday, April 8. Work seems to be taking new life. Several different departments of church work have been organized lately: Ladies Aid, Christian Endeavor, etc. The outlook is encouraging for aggressive and successful work.

Redlands.—Recently Mr. Palmer, the assistant pastor, asked for contributions for the buying of a horse for the missionary pastor at Calexico. Sufficient was in hand soon for the horse and for a saddle and bridle also. The Young Woman's Society had for consideration at one of its meetings last month the important subject "The Chinese on the Pacific Coast."

Petaluma.—An attractive series of subjects for Sunday evening addresses was announced recently by the Rev. Chester Ferris of the Petaluma Church. They were: Jack London's confession on "What is Life to Me?" or "From the Cellar, to the Attic, to the Parlor." Our Neighbor the Chinaman, or the Giant Awakened. Our Neighbor, the Employer, or Christ's Message to the Strong. Our Neighbor, the Labor Unionist, and the Church.

, Seaside.—In 1894 a church was organized at Seaside, about three miles from Pacific Grove and a small building was put up. Regular services were held for two years or more; but most of the time since then there has been only a Sunday-school. Lately a glass factory was established and Seaside has promise again of considerable growth. Accordingly plans for regular preaching services once more at that point are being considered, and some one will be put in charge very soon. Seaside is situated about a half mile from Del Monte.

Oakland Second.—At the close of our Sunday-school Teacher's Meeting, last week, the pastor called attention to the fact that it was the anniversary of the day when Mr. J. V. Bacon began his work among us. The speaker paid tribute to his successful work as superintendent. By introducing new methods, by securing the financial support of friends and by his own untiring efforts, he has more than doubled the average attendance of the school. He has also rendered valuable help to the church in other ways. As a token of their appreciation, the teachers and officers of the school presented him with a gold chain. Mr. Bacon's surprise was complete. In his modest way, he replied in a few earnest, well-chosen words, asking for the continued support and co-operation of the teachers and officers. A reception followed, with refreshments and an informal program. There were more than forty present.

Washington.

Sylvan.—The Rev. Charles E. Philbrook has moved from Sylvan to Olympia and will locate there on a five acre tract of land. He has spent thirty-eight years in earnest, faithful missionary work on the Pacific coast.

Notes and Personals.

Pacific Theological Seminary sends forth this year a graduating class of eight.

The Federate Summer School of Theology will be held in Berkeley, July 23 to August 3.

Pacific Theological Seminary announces Prof. Peabody of Harvard as the lecturer for next year in the Earle Lectureship.

Philadelphia papers state that the Rev. Dr. Torrey's addresses to business men at the noonday hour have made a profound impression,

We still have for distribution some of the little handbooks entitled, "Bible Questions and Answers." Ten cents for postage will secure fifty of them. More than that number can be had by sending postage stamps enough to mail the desired number.

The Rev. Dr. Meserve, Mr. Geo. W. Scott and the Rev. W. H. Hopkins have been elected trustees of Pacific Theological Seminary. The three persons retiring from the board by reason of the limitation of service to one term of three years consecutively were, the Rev. Dr. Adams, the Rev. C. R. Brown and Dr. Addison.

The third Pacific Coast Congregational Congress will be held in Los Angeles from May 15th to the 23d. It is hoped that there will be a large attendance. Aside from the intellectual and spiritual features of value there will be opportunity for "outings" which will take the attendants to some of the most desirable places in the vicinity of Los Angeles. On Saturday, May 19th, there will be an excursion by special train to Claremont, the seat of Pomona College, at which place a morning session will be held. Thence the route will be to Redlands where the congress will be entertained by our church people at that place. From Redlands the journey will be to Riverside where dinner will be served; and return will be to Los Angeles in the early evening. We have made extensive mention already of the program of addresses and papers to be given at the congress. Dr. Gladden, the moderator of the Congregational National Council will be in attendance. Much effort will be put forth by our Southern California brethren to make the congress a success. In the interests of fellowship and for the good of the kingdom which the church is called on to build up here on the coast; all we who are north of them ought to second their efforts in every possible way. Let us who reside in the vicinity of San Francisco plan to attend in good numbers.

OREGON LETTER.

By George H. Himes.

Rt. Rev. Benjamin Wistar Morris, D. D., Bishop of the Episcopal Church of Oregon, ended his earthly career at midnight last night at the family home in this city. Bishop Morris lacked a few days of being 87 years old. At the general convention of the Episcopal churches of the United States he was consecrated missionary bishop of Oregon and Washington, Dec. 3, 1868, and came to this city early the following spring via the Isthmus. He was a forceful speaker and a man of rare executive ability, and a very genial, whole-souled man throughout. Upon his arrival in Portland he was given a most cordial welcome by our beloved Dr. Atkinson, and until the latter's death they called each other twin brothers, both having been born the same year, if not the same month and day. He had a most thorough appreciation of Dr. Atkinson, and they traveled together in public and private conveyances many thousands of miles on their long missionary journeys. Bishop Morris was fond of a joke and among other things always playfully referred to Dr. Atkinson as "Bishop Atkinson." The bishop, while high in authority, was approachable under all circumstances and was one of the most satisfactory men to do any business with I ever knew. My acquaintance with him began in 1869, and this acquaintance grew into lasting friendship, which increased as the years passed on. I saw him only a few days ago. He then said, "My work is done. I am just waiting to be called hence. I am in no pain, but am daily growing weaker. The end is not far off."

The past week in Portland has been marked by another notable death, that of Lieutenant-Colonel Theodore John Eckerson, U. S. A., retired, one of the oldest retired army officers in the United States. He was born in New York in 1820. Beginning in 1831 served an apprenticeship in the printing art for seven years. He then enlisted in the regular army as a private, and as a result of merit was promoted from rank to rank until he became a lieutenant-colonel. He served through the Seminole war, the Mexican war and the Civil war. He became acquainted with General Grant in the Mexican war and enjoyed his confidence until the latter's death. Col. Eckerson came to Oregon early in 1849 with the first detachment of U. S. troops that came to this state. Throughout his long career he was a forceful, useful man. In numerous cases during his army service he was placed in positions of great responsibility and he discharged every trust reposed in him with signal ability and to the entire satisfaction of his superior officers. He was a man of some literary pretensions and since 1850 has contributed acceptable poems to the local press, some of them of recognized merit. A large number of these were gathered into a volume several years ago by Col. Eckerson and published in a volume entitled "When My Ship Comes In."

The Pendleton Congregational Church gave a reception to its new pastor, Rev. C. H. Nellor, last Friday evening.

The Pacific University Concert Company, composed of the students in the Conservatory of Music, sang in the First Congregational Church, this city, on the 30th ult., and took up a collection amounting to $75. The next two nights they were at Hood River and The Dalles, and in both places had most appreciative audiences. The object of these enthusiastic and well-trained young people is to secure funds for rebuilding the Ladies' Hall destroyed by fire on March 11th. Portland people were so well pleased that the young people have been invited to "come again."

Portland, April 8, 1906.

FOR SALE.

A delightful summer home in Graham Canyon, two and one-half miles from Glen Ellen. Good house, nearly new, and about three acres of land. Price $1,500. For particulars address,

Miss Elizabeth Clark, Glen Ellen

Christian Endeavor Service.

Rev. Herbert N. Bevier.

April 22.

Topic: The Lord's Day: how to keep it holy. Luke vi:8-10; Ex. xx:8-11; Rev. i:9-18.

Next to the Holy Book, the Holy Day is the most important institution in the equipment of the advancing Kingdom of Christ. It is difficult to see how the gospel could have been preserved had it not been written and it is equally difficult to see how the revelation could have reached the people without a day set apart for its teaching. Had the organized church been left to find a resting place and an opportunity amid the tossing seas of a secular week it had perished almost as soon as it was born. The divine author of the one and artificer of the other understood this; and so with the giving of the law which was to be fulfilled in Christ, he instituted the Sabbath by calling to remembrance a day which was already observed and making that observance a perpetual obligation. And further, we are told, to preserve and elevate it; he separated, and hallowed it.

That the church sets apart the first day of the week and calls it the Lord's Day, is nothing to the purpose of the founding of the ordinance. The intention was to provide one day in seven for rest and worship. In the language of the commandment "the seventh day is the Sabbath" and there is no law to indicate where the counting should start. As a matter of fact the advocates of a Saturday Sabbath are not very numerous. Statistics tell us they are only about seven tenths of one per cent of the population.

Neither does it seem worth while, as some have done with earnest zeal, to try to prove that the "Lord's Day" we observe is the same day as the Old Testament Sabbath, a contention that is very difficult to maintain, though it is not doubted that there are some grounds for the belief. A far more important question is the one of our subject. Having a "Lord's Day" which has a New Testament sabbatical sanction, how shall we keep it?

It has become a common belief that our "Lord's Day" is not to be made intolerable by the demands of a series of punctilious prohibitory laws. The Pharisees pursued that plan with the Sabbath until what was intended to be a relief became an intolerable burden, Jesus was untiring and revolutionary in his attacks upon such an artificial rest day as had grown up with their traditions. It was a notable utterance of his that the Sabbath was made for man, and whatever tended to rob man of its humanitarian blessedness met his stern and persistent rebuke.

The Sabbath of Puritan New England was alike artificial, though it did not go to the Pharisaic extreme. Of this Lord's Day Longfellow writes in "John Endicott"—

"O, day of rest! how beautiful, how fair
How welcome to the weary and the old
Day of the Lord! and truce to earthly cares
Day of the Lord, as all our days should be;
Ah, why will man by his austerities
Shut out the blessed sunshine and the light,
And make of thee a dungeon of despair."

And yet, the germ of the Puritan idea was the truth. They had a Sabbath and they kept it Holy. If it were necessary to choose between a Puritan Lord's Day and a Continental Sunday, between a Sabbath in Boston or Hartford in early colonial times or a Sabbath in San Francisco in modern times it would be better a hundred times to have the New England rigor than the godless license. It is bad enough for California to lie under the ban of wanting a state law to protect a civil Sabbath but it is a little more than even Christian patience can brook to be told and know it is true that we have in San Francisco, the worst Sunday of any great city in the land.

We have no authority in the New Testament for the abrogation of the spirit of the fourth commandment. The seventh day is to be set apart, kept holy, hallowed.

Modern times are not ancient times it is admitted. The great city is not a suburban village, nor yet a town. Steam and electricity and other utilities have no doubt rendered the words, necessity and mercy, more flexible than they once were. The truth of the immanence of God has made communion with nature more worshipful than once it was believed to be. Still, granting all that may be said in favor of relaxing the bonds of slavery to the old-time letter, there is a crying need for a return to the ancient reverence of the Sabbath as a sacred and spiritual institution, and the recognition of it virily in the laws of every state of this "Christian nation." There may be room for debate as to what constitutes the detail of a true observance of the Lord's Day, but none as to the essentials. A true Sabbath is a day of rest. If not for all, at least for the vast number; and those who are obliged to labor in ministry to others should have their seventh day some other in the week. It is not only human, but economic suicide, to toil three hundred and sixty-five days in a year.

Then, the Sabbath is intended for worship and training in holy things, for meditation and prayer, and spiritual culture. For "the little book in the little nook," and for home religion and the assembling of ourselves together. A Sabbath given over to secular amusements, to field sports and low minstrelsy,—even to relaxing outings, of such be "Sunday picnics," is no Sabbath, nor is such, devoted to bridge whist and poker around a dining room table. Such is the profanation of a holy day and if allowed to increase in the homes and apartments of the land the day will come when another Gibbon will need to write of the "Decline and Fall of the American Republic."

A DAY IN MILL VALLEY.

The Congregational ministers about the bay and all the members of their families are invited to picnic next Monday, April 16th, at the cottage of Dr. Adams in Mill Valley. It is hoped that all included will accept the invitation and come. We have never seen our ministers and their families together. The fare for the round trip from San Francisco to Mill Valley is forty cents. Ministers who hold clergy certificates on the North Shore Road can get their tickets for their own use at one half this. The clergy certificate can be obtained at the office of the North Shore Railroad Co., 222 Sansome St. Children under twelve are at half rates. Take the 9:50 Sausalito boat from San Francisco. Those residing on the east side of the bay will take train on that side at about nine o'clock, the Key Route being due at San Francisco in plenty of time to make connection. The Southern Pacific

boat is due at 9:48, which allows only two minutes to connect. In going on the Southern Pacific it is better to take the twenty minutes to nine boat. At Mill Valley there will be a carriage which holds a limited number to take those who ought not to walk. The walk up to the cottage is a beautiful one and all who are able to will enjoy going that way. Those who desire can leave Mill Valley at half past three which would get them to Oakland or Berkeley at half past five but all who can do so are invited to remain till a later train. All are asked to bring basket lunch and it is suggested that those who can bring a little extra for the sake of ministers who have no families. Coffee and tea will be provided at the cottage. There is little danger of rain at that time. If there should be light showers no one need be afraid of them. If there is dense fog over San Francisco it is liable to be perfectly clear at Mill Valley. It is hoped that all who can will come regardless of weather.

We shall reach the cottage a little after eleven o'clock and will hold the Ministers' Meeting, President Patterson presiding. The paper will be presented by Rev. R. C. Brooks; and the meeting this time is intended for the families as well.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The story is current of a young lady who received a proposal of marriage by telegraph. She went to the telegraph office and asked the operator how many words she could send for a quarter. He said ten and her answer to the proposal was: "Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes."

There are in America today more than two hundred fraternal beneficial orders, with a combined membership of over five million, who are protected to the extent of about seven billion, five hundred million dollars, and have distributed benefits to disabled members amounting to more than eight hundred and twenty-five million dollars.

Two boys went to market with 60 ducks. The larger boy took 30 of the largest ducks and sold them 2 for $1. The smaller boy took the remaining 30 ducks and sold them 3 for $1. They received for their ducks $25. When they got home they told their father they sold their ducks at the rate of 5 for $2 and gave him $24. Explain how it was possible to make the dollar by the transaction.

More than half of the world's supply of copper is produced in the United States. For several years our most productive copper mines were those of the Lake Superior and Michigan regions. The Calumet and Hecla began its wonderful career in 1871, and for more than ten years it produced more than half the output of Michigan. On a capitalization of $2,500,000, only about half of which was paid in, the Hecla paid dividends of 80 per cent in 1900, 65 per cent in 1901, 40 per cent in 1902, 35 per cent in 1903 and 40 per cent in 1904. From the date of its organization until March, 1904, the Hecla company divided about $87,000,000 in dividends. A portion of these dividends came to Indianapolis stockholders. More recently very productive mines have been developed in Montana and Arizona, some of which have paid many millions of dollars in dividends. The United Verde mine, owned by Senator Clark, paid 30 per cent on a capitalization of $3,000,000 in 1903, and 75 per cent in 1904. Other copper mines in Montana and Arizona are almost as profitable. The demand for copper, which is largely due to the development of trolley lines, seems to outrun the supply.

In a recent address on The Religion of a College Student, President Thwing of Western Reserve University cited figures showing that there had been a large increase in the proportion of college students who were believers in Christianity during the last 100 years. Dr. Thwing said in part: "College students have a religion. The proportion of Christian men in American colleges has rapidly increased in the course of 100 years. In the year 1800 8 per cent of the students were enrolled in the churches; in 1810 it had increased to 10 per cent; in 1820 it had doubled and amounted to 20 per cent. In 1875 it had increased to 45 per cent. At the close of the century in the year 1900 about one-half of all the students in American colleges were members of churches. In the last six years the proportion has apparently increased and is now about 55 per cent. In these last years the religion of the college student has become less emotional, less introspective and less inclined to express itself in formal and public speech. It has gained, however, in willingness to declare itself in noble, human service. The interpretation of Christian truth has also gained in simplicity. Emphasis placed on the moral virtues has also increased. Skepticism has ceased to concern itself with certain doctrines and has so far as it exists at all come to concern itself with fundamental truths. It has passed over from being Christian skepticism to being philosophic."

"The Debauchery of Dress" is the subject of an editorial in The Memphis News. It is no doubt somewhat extravagant in its condemnation; but it will furnish food for thought. It is as follows: "It is said that the chancellories of Europe are appalled at the amount of money that is going into warships that become obsolete in ten years. They might well consider the greater amount of money that is going into dress that is useless and which becomes obsolete in six months. The nations have established a Hague Conference to put an end to the folly of war. Another conference should be provided to put an end to the folly of dress. We work all week so as to provide gay trappings for Sunday, and we go to church to watch and pray, but chiefly to watch, and we call ourselves religious; but we are the despair of the professional window dressers, who display choice goods in stores. There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where we assemble to worship a Deity who, when on earth, had not whereon to lay His head, and whose disciples were ordered forth without purse or scrip or shoes, but in garb most modest. Strange paradox! One warship is built by one nation, and all other nations must follow suit. One gown or hat is purchased by one woman, and it is called "fashionable" by the modistes, and all other women must buy gowns and hats. What folly! The drink bill of the various nations is appalling; likewise the tobacco bill; likewise the cigar bill; likewise many other useless and avoidable bills. The unnecessary dress bill of the nation exceeds them all. The debauchery of dress is quite as harmful. The struggle for dress, or rather the struggle to escape the disgrace, yea, ignominy, of not having dress, leads not infrequently to other disgraces and ignominies."

A CHRISTIAN SABBATH CALIFORNIA'S GREATEST NEED.

REV. EDWARD D. McCREARY, D.D.

A most fitting introduction to this theme is found in Sir William Jones' brief poem entitled, "The Glory of the State," the opening lines of which are as follows:

"What constitutes a State?
Not high-raised battlements nor labored mound,
Thick wall nor moated gate;
Not cities proud with spire and turret crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride;
No;—men, high-minded men,
With powers far above dull brutes endued;
Men who their duties know,
And know their rights, and knowing, dare maintain."

High-minded, manly, duty-doing men are the chiefest need of any state or nation; for, without such men, no nation ever achieved distinction or attained to greatness. Whatever else a nation may produce, if it does not produce high-minded, manly, moral men, it is well on its way to decadence and death; for the old couplet truly says:

"Woe to that land, to hastening ills a prey,
Whose wealth increases while its men decay."

Morality is the basis of manhood, and by as much as any man is immoral by so much he is less a man; for manhood always decays where immorality and crime abound. But morality is not a spontaneous, self-propagating, product. It is wholly dependent on religion for its production and permanence. Every effort to create or establish morality on a merely utilitarian or philosophical basis has been a ridiculous farce as well as an utter failure. Morality and religion are inseparably connected, and the former is always the product of the latter, and is inseparably connected with it; and these two are the main pillars of the state and nation, and form the fundamental basis of a people's prosperity and perpetuity. Washington truly and wisely declared this to be the case in his notable "Farewell Address," delivered September 17, 1796, in which he said: "Of all the dispositions and habits which lead to political (national) prosperity, religion and morality are indispensable supports. Let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to refined education or minds of peculiar structure, reason and experience, both forbid us to expect that national morality can prevail in exclusion of religious principle."

These wise and true words of Washington need restatement with added emphasis in our day; for half-fledged teachers and callow philosophers are going about founding "ethical clubs" and other similar institutions, and claiming that a lofty morality is sufficient for all things, and efficient in all things, for the world's betterment; utterly ignoring the great and universal fact taught by both history and experience, that the loftiest morality ever developed or devised by human wisdom, apart from religion, has never exercised either a dynamic or controlling power over either the conscience or conduct of mankind.

But what has this discussion to do with the topic in hand? Everything—for a Christian Sunday is the chief basis, not only of religion and morality, but also of public order and safety as well. Witness this unimpeachable category: "No Sunday, no worship; no worship, no religion; no religion, no morality; no morality—pandemonium and anarchy." Politicians, as well as preachers, realize the truth of this categorical syllogism. Police Commissioner McAdoo of New York City, addressing a meeting of the "Men's League" in Broadway Tabernacle, as reported in the "New York Christian Advocate" recently, said: "Were it not for religion and the faith behind it, there are not enough of policemen in all the world to keep in order the city of New York."

This being true (and who doubts it?) it is evident that whatever is detrimental to religion is dangerous to public order, and hence to the State; and that whatever fosters and promotes religion is not only essential to the highest welfare of the state, but is absolutely the chiefest need of the state. This impregnable, categorical syllogism declares Sunday—the Christian Sabbath—to be the sine qua non of religion; and by logical sequence declares it to be the greatest need of a state or nation.

The founders of this nation were fully persuaded of this fact and so based the foundation of their government on the Christian Sabbath. It is not infrequently declared by the press of this state that "the Sabbath is not an American institution." Whoever makes such a statement only certifies to his own ignorance; for history shows that the Christian Sabbath was the very first institution observed on American shores. Our sturdy Pilgrim fathers sailed into Plymouth Bay on a Saturday afternoon, too late to land. When, Sunday morning broke, although wearied by a long, tempestuous voyage of many weeks, not a boat was launched; neither did any one set foot on shore. They reverently and devoutly spent the day on shipboard in holy worship and religious services, and thus the Christian Sabbath was the very first institution observed on American shores by the men who founded this nation. And in a single one of these old Sabbath-loving, and Sabbath-observing Pilgrims there was more potency and power for national greatness and perpetuity than in all the blatant, Sabbath-breaking, Sunday-scorning infidels from Tom Paine down to Bob Ingersol and their feeble imitators of the present day. The press of this state not seldom waxes merry over what it is pleased to term "the blue laws" enacted by these Sabbath-keeping old Pilgrims for the government of their communities; but there was more potency and power for national perpetuity and good-government in a single scion of this Sabbath-keeping Pilgrim stock reared under these "blue laws," than is to be found in a whole regiment of howling, hooting, California base-ball or polo players, or in densest crowds of California frequenters of Sunday theaters, Sunday dance halls, gambling dens, skating rinks, coursing grounds and race courses.

One of the chiefest essentials for the welfare of a state or community is that its citizens should have great respect and reverence for, and be promptly and loyally obedient to, law. But law has its source in God, as an eminent jurist has truly said: "Law has her seat in the bosom of God, and her voice is the harmony of the world." Law, having its source in God, his laws must be supreme and universal. In his law He has said: "Remember the Sabbath day to keep it holy." This Divine injunction is almost everywhere grievously disregarded, and nowhere in America is it less respected and observed than in California. But wherever a people tramples upon and breaks the Divine law they soon cease to regard and obey human law. Hence, centers of Sabbath-breaking are always and everywhere centers of lawlessness and crime. The three greatest centers of Sabbath-breaking in the United States are the cities of New York, Chicago and San Francisco; and in all of these crime has become epidemic and continuously holds high carnival. Recently, the press reported that in one month there occurred in New York City, 24 murders, 68 robberies, 57 felonious assaults, 253 burglaries, besides innumerable other smaller crimes. From the same source we learn that in six weeks in Chicago there were 5 women and 10 men murdered; 38 women and 40 men were brutally assaulted; and in addition, there was 27 burglaries, 8 riots, 17 fights, and lesser crimes galore. San Francisco, according to the number of her inhabitants, is the equal of either of these cities in lawlessness and crime. Her daily papers reek with the record of crimes against life, virtue and property; a day without the record of one or more murders in the precincts of the city or the state (and the whole state has a population less than that of Chicago and less than one-half as many as New York) is an anomaly. During this last month, in addition to the usual record of brutal, beastly and bloody crimes, this great metropolis of this western coast has alone, among the crime-infected cities of the land, the infamous notoriety of having had two young men brutally and barbarously beaten to death in the prize ring to furnish "sport" for its Sabbath-breaking citizens. Did heathen Rome, under profligate Nero, ever furnish a more hideous spectacle of brutal barbarity than this?

But the most alarming feature of criminal manifestations in California is the anomalous increase of young criminals that the state is producing; and this increase in juvenile crime is the logical result of our Sabbathless condition, as the following facts plainly show. Twenty-one years ago every vestige of law, recognizing or giving protection to the Sabbath, was swept off the statute books of this state, and since that time the "wide-open" Sunday has everywhere prevailed. Under this wide-open regime we have raised a generation to its majority, or thereabouts, and what are the results? Let the courts and state officials tell. In the "Chronicle" of October 6, 1905, a reporter, writing of youthful criminals, said: "In despair

Superior Judge Lawlor asked how it was that ninety per cent of the defendants brought before him had barely attained their majority."

On the 27th of January last another reporter, speaking of the same court, said: "There were twenty-five criminals up for trial, and there was not a mature man among them, the defendants ranging from eighteen years old and upward." In a speech delivered before the State Teachers' Association, at Berkeley last December, Governor Pardee was reported to have said: "Everybody has noticed the great number of crimes committed in this state by boys, of whom a constantly increasing stream is passing to the reform school, the jails, the prisons, the penitentiaries, and the gallows for crimes committed against property and life." It is something more than a mere coincidence that this alarming increase in juvenile criminality has occurred in the only generation this state has raised without Sabbath restrictions. It is a startling indication and a serious warning that the abolition of the Christian Sabbath, in itself becomes and creates a school of crime; and that teaching a generation to disregard and trample underfoot God's law is sure to result in raising a generation that will as certainly disregard and violate human law; and that the State that sows the wind of Sabbath-breaking will surely reap the whirlwind of lawlessness and crime, and these in turn are the forerunners of pandemonium and anarchy.

Not only are the young people becoming demoralized by this evil, but also all classes are showing the dire results of Sabbath desecration as the following statement will show. Andrew D. White, one of the most eminent diplomats this country has produced, and who is far from being Puritanical in his ideas concerning the observance of the Sabbath, a short time ago wrote these ominous words: "I have for some time past watched with ever-increasing regret the tendencies in our large cities, and indeed to some extent in the country districts, toward a complete paganizing of American life as regards the first day of the week. The extremes to which our communities have gone of late in appointing every sort of game and amusement for the morning hours, and of making Sunday resorts less decent, are such as to create just alarm among thinking people." His observations on these lines were in states which have laws for the protection of the Sabbath, and where Sabbath conditions are infinitely better than they are here, when all the evils he describes are intensified by the entire absence of Sabbath restrictions. In many sections of this state known to the writer, the people are relapsing into conditions even worse than pagan; for pagans do worship something, and do give some time to religious services of some kind; but in these sections of this state to which we refer not one person in ten ever "darkens the door" of a place of worship of any kind, unless it be at a funeral, either on Sabbath or secular days; but they throng the Saturday night dances, which are sometimes continued until late Sunday morning, catch a few winks of sleep and hurry off to a Sunday base-ball game, or go on picnics and excursions, or loaf in the every-where present and always-open saloons. Under such conditions, and they are alarmingly prevalent, California's greatest need to preserve her people from becoming really worse than heathen and pagan in a Christian Sabbath.

Then, too, California's greatest need for the protection and betterment of her working-classes is the Christian Sabbath; for a wide-open Sunday for the public invariably means an open Sunday for labor for a large part of the laboring classes. The downward steps of the Continental Sunday are "Holy day, holiday, work-aday"; for wherever the continental Sunday comes one-half the people have to toil that the other half may frolic. Sunday work is the bane of the California toiler. Because of avarice and greed, mines, stores, railroads and other business compel their employees to work seven days in the week; and continuous toiling without the Sunday rest means slow, but sure and certain suicide. Laboring men themselves realize the evil results that accrue morally as well as physically from continuous toil. Some years ago, a thousand German carpenters of Berlin petitioned the German Chancellor for a Sunday rest-day, and in their petition they said: "We declare implicitly that we desire a law which will grant us protection in the enjoyment of freedom from work on Sunday; for Sunday labor leads to misery, crime and vagabondage." In order to protect her multitudinous thousands of working-men in their God-given right of one day in seven for rest and recuperation and save them from "misery, crime and vagabondage," California needs and must have a Christian Sabbath.

But more than all else California needs a Christian Sabbath to protect and promote the interests of the Christian Church which is the fountain from which flow religion and morality, without which the state cannot long exist. The Sunday games, picnics and excursions rob our Sunday-schools of scholars, especially, the boys, and nearly all of whom drop out of our schools in their early teens. The Sunday night theaters, dance-halls, saloons and dens of evil of all kinds are crowded, while most of our churches in the evenings are sparsely attended and sometimes even closed for want of congregations. The Church can never win California for Christ till California has a Christian Sunday; for with a wide-open Sunday, in spite of the Church's efforts, things are going from bad to worse. This is true not only from a Methodist standpoint, but also from Catholic and Episcopalian viewpoints.

A few months ago there was published in "The Chronicle" a report of a sermon by Father Carahar, delivered at the church of St. Vincent de Paul, in San Francisco, in which the preacher compared the disregard for the Sabbath here with the conditions in France, where the continental Sunday is at its very worst, and where the people have cast off all moral restraint; where the churches were deserted for the theaters and field sports and on all sides there were the savor of lewdness and indecency saying that "in this state and in San Francisco Sabbath conditions were little, if any, better; and that the people were found going to uproarious places of amusement on Sunday, working without necessity and attending riotous picnics and frequenting theaters and operas where unfit scenes were presented."

Bishop Moreland, the Episcopal bishop of Sacramento, in his ringing address given before the meeting of the Woman's Auxiliary of the diocese of California, held at Grace church, San Francisco, January 26th, strongly denounced the wide-spread Sabbath desecration and its concomitant evils; and Dr. Clampett, who occupies the pulpit of the leading Episcopal church in San Francisco, said in a recent sermon, reported in the city press, that "there was no city in Europe in which Sunday was more cruelly scorned and derided than in this one." But not only eminent ministers, but also leading citizens, who are not even church members, realize and speak against the evils of the wide-open Sunday. Hon. Grove L. Johnson of Sacramento, one of the ablest lawyers of this state, in an address delivered on the 4th of July, 1905, at Sacramento, speaking of the evils which menace the country, said: "I give it as my firm belief that the real cause of these dangers that I have mentioned, is because we have become almost a Godless nation; because this country, and particularly this state, has become almost without religion; because we have banished the Bible from the common schools; because we have almost elevated the saloon above home and church; because we have degenerated to that extent that the Sabbath has become picnic and the vaudeville show; the day for festivities when wine and wassail, dancing and free beer, seem to be the signs of the doings of the day. I feel that just so soon as we stop this desecration of the Sabbath, just so soon as we get back to first principles and realize that the religion of a man is of more account than his money, we will enter upon a new era and will commence the eradication of these evils and we will increase the assets and greatly reduce the liabilities of the United States."

In order to stop the desecration of the Sabbath, two things are necessary: 1st, the enacting of a Sunday law; 2d, the quickening and elevating public opinion to a point when it will sustain and enforce such a law.

The law needed should take the form of a constitutional amendment in order to make it permanent and effective; and should embody four propositions or clauses—the first recognizing and defining the Christian Sabbath; the second, providing for Sunday closing of all places and kinds of business not absolutely needed for the public welfare; the third, providing for the absolute closing of all saloons and places where liquors are sold, and all race-course and coursing grounds; the fourth, empowering all Boards of Supervisors to pass all necessary ordinances and resolutions, and to enact all necessary legislation for properly carrying into effect the provisions of this law, and such other regulations as they may deem necessary for preserving the sanctity of the Sabbath, or by submitting the same to the vote of the people of their respective counties.

With such legislation obtained, and with public opinion aroused to a pitch to secure its enforcement and observance, this great, imperial state could be rapidly redeemed from the low and dangerous moral condition into which it has fallen, and "A Christian Sabbath—California's Greatest Need," would be enthroned forever in the hearts and homes of its people.

Our Boys and Girls.

ONLY TOM.

He was only Tom. No white-haired grandmother said "Tommy, dear"; no father, "Thomas, my son." Only a street waif, and rheumatic Aunt Hepsy gave him shelter,, and he brought her coals from the dump, and pennies earned selling papers. People thought of him as the dirtiest boy in the whole tenement, the worst on the street. He kicked the cats, stoned the dogs, pushed the little girls into the gutters, grabbed dinner-pails from school children, throwing them back empty. He was only nine when he started for the dump one morning, leaving Aunt Hepsy asleep. At dusk the boy across the hall called:

"Say, Tom, your old woman's dead, and the coffin-man has got her down to his place, and the fune'l's tomorrow, and I'll go with you."

The quarter's rent had been paid, so Tom had a place to stay. He brought coals and sold papers, and Jim's mother washed his shirt and mended his clothes; the "coffin-man" gave him some shoes, and the big policeman at the corner gave him a piece of soap, and told him to use it or he would "run him in"; the motormen bought papers while they waited on the switch, and Tom whistled and walked into a coal-office one day.

"Say, Mister, will yer give me a job?"

The big man looked twice through his glasses, then over them at the small boy with black eyes.

"Give you a job! What can you do?"

"Yer see, Mister, it's just like this: I'm an awful dirty chap, and your coal-yard looks like the right sort of place for me."

"How old are you? Where do you live?"

"'Bout ten,—with Jim's folks."

"What can you do?"

"Cop says I lie. He can't catch me swipin', though. Say, do you want me to go and swear at them mules?"

"Do you like horses? Are you afraid of them?"

"No, sir-ee!"

"Well, you may help rub the horses down at night, and rake up the coal that the men spill, and I'll give you a dollar a week."

Tom worked and whistled, took kicks and oaths from the men, said "Hello!" to the boss, and carried his dollar home every Saturday night to Jim's mother, who fed him and tried to make him decent. He sold papers Sunday mornings, and, standing on the corner with a cigar-stump in his mouth, he attracted the notice of a young girl who, after much thinking, said:

Will you carry mine down to the next street for me? My hands are so full. Here's a penny.

She had prayed as she placed that picture of the crucifixion on the outside. Tom looked at it.

"Say, Miss, wot they doin' to them fellers?"

"I'm just going in here to see my boys. There are six of them, and I'm going to tell them about that picture. Come in and hear it."

"Be your boys dudes?"

"No, paper-boys like you."

"Well, I'll come. If it's no good, I'll bolt."

Tom followed, and just inside the door were three boys engaged in what seemed to him a sort of circus.

"Good morning, boys. I've brought a friend of mine to see us today. If you stand on your heads he will think your brains are in your heels," said the teacher.

Tom was at once treated to some gum and a singing book. Not all could read the songs, but they could the numbers. Was it an inspiration that the superintendent gave out, "Stand up, stand up, for Jesus," as he looked at those boys who had been selling extras that morning? Soldier and banner and victory! The words held a meaning. "Today the noise of battle." Tom's quick ear caught much of it. During the prayer Tom dropped a few shot down the back of one boy, and put some gum on the back of another. A jump, and the shot rattled on the floor, and the young teacher prayed for wisdom.

"I'm glad you know what shot is. Have you any bullets? How would you like to be soldiers and have those fired at you? Would you be willing to be shot because some one else had been bad? What are the boys fighting for in Cuba today?"

"To lick old Spain, so she can't boss Cuby any more."

Then Tom spoke:

"When are yer goin' to tell us about the picture?"

Slowly the teacher unrolled that colored print of the crucifixion, praying that she might say the right words to touch those boys.

"Do any of you know what that picture is about?"

"That's Jesus and the thieves."

"What are they up on those crosses for?"

"The soldiers are goin' to kill 'em."

"What did those wicked men want to kill Jesus for?"

"They was mad at him, cos he was good, allus kind to poor folks, made 'em well when they was sick, told 'em to git up and walk and give away their old crutches, and when he see any blind fellers he just put mud on their eyes, and they was all right."

One after another told in his own way all he could remember of the truths he had learned about Jesus. Tom pinched the ear of one boy and ran a pin into the leg of another, all the while keeping his eyes on the picture.

"Did you ever hear about Jesus before, Tom?"

"No, and it's all lies, cos if he could make dead folks alive he could just killed all those old sinners as quick as wink 'fore they nailed him up."

The young teacher looked in vain for Tom the next Sunday, but the boys had all called on him during the week at the coal-yard and told him of suppers, and Christmas trees, and good times, and so in a couple of weeks he was at the corner when the mission bell rang at nine.

"Say, Miss Teacher, I'll carry your papers fer yer."

And that young girl, who worked in the telephone office all the week, forgot how tired she was as she looked at the bright eyes of the street arab, while he looked at the picture of Christ walking on the sea. With a prayer of thanksgiving in her heart and one for guidance on her lips she sat down with her boys.

"So glad to see you all here; a young man who used to sell papers is going to sing to us today. He is on one of our big battleships, and is going to the Philippines in a few days."

In a few words the beautiful story of Christ on the Sea of Galilee was told; Tom, with his eyes on the picture, exclaimed, "If we was as good as he was, we could walk clear to Cuby; but nobody can do it now."

Tom did not come every Sunday till spring, then he rarely missed one, and the bright-colored pictures had helped more than anything else to win him. The bookkeeper, a young girl in the coal-office, taught him to read, and in one year from the time that Tom had carried the picture of the crucifixion into the mission chapel he said:

"Teacher, I'll never tell lies any more, I won't swipe either. I've got to swear at them mules sometimes, and my old boss says if I am square he'll give me a chance on his schooner that goes to Cuby, and you may tell Jesus that I'm going to be a square boy after this as long as I live.—Selected.

THE STUDENT VOLUNTEER MOVEMENT.

PRESIDENT JOHN F. GOUCHER,
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The word strategic is a military term suggesting manoeuvers, positions, supplies, forces, leadership, in their relation to a campaign. Whatever gives exceptional advantage is called strategic. Its importance is determined by the extent to which it may be especially helpful.

I. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the missionary force in the foreign fields.

Through its influence more than 4,000 young men and young women, who are now laboring devotedly in foreign lands, pledged themselves to go as foreign missionaries if God would open their way. As many more are in the colleges and technical schools, earnestly desiring and preparing to represent Christ on the advancing lines or loneliest posts in the foreign fields.

Of the 2,387 missionaries sent from America to the foreign fields during the last four years, 975, or 41 per cent, had volunteered through the influence of this movement.

II. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the missionary spirit of the church at home.

Who can estimate the reflex influence, quickening the missionary spirit, developing intelligent sympathy and increasing the devotion of temporal resources within the home church, of the 4,000 Student Volunteers who are missionaries in foreign lands? Each was one of a circle of student associates, neighborhood friends, church affiliations and family relations, who are peculiarly interested in the success of that for which he stands and eagerly devour everything from his particular field.

Who can measure the stimulating influence of the Volunteers who are still studying in the schools but eager to be in the front line of battle? Their contagious optimism and enthusiasm give impulse and trend to the young lives and bring hope and warmth to the older lives in the church, securing consideration and sympathy wherever they go.

Who can estimate the constructive influence of the Volunteers who pledged themselves for the world's evangelization, but detained providentially in the home church as pastors or laymen, live within and speak out of their convictions? There are many notable illustrations where one such has transformed a congregation and lifted up an entire conference, presbytery or diocese into closer alignment with the call of God.

Who can estimate the widely diffused influence of the thousands—students and others—to whom directly or indirectly the Student Volunteer Movement has brought the vision of Christ's purpose and its responsibility, but who are convinced that God's special commission for them is to labor in the home field, with like devotion to bring the knowledge of Christ to the world and the world to Christ?

These many thousands of consecrated lives, possessing the enthusiasm and persistence of youth, energized by the constraining love of Christ, divinely commissioned, exceptionally equipped and peculiarly articulated, both at home and abroad, are quietly vitalizing the home church with the spirit of him who "came to seek that which was lost," which is the spirit of missions.

III. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the personal Christian character of the students.

The Young Men's and Young Women's Christian Associations in our schools are emphasizing and securing a spiritual activity among the students which embodies high ethical ideals, personal devotion and loyalty to Christ. Admirable, constructive and timely as this is in its routine and method, it needs to be supplemented by one thing which is the most important contribution the Student Volunteer Movement makes. Every student in this formative period of intellectual alertness is discovering himself, rethinking the problems of life, relaying or strengthening his foundations and assuming those purposes and relations to God and man which in all probability will prove permanent. Character lies pre-eminently in the realm of the will. When the student's conscience puts the moral element into the verdict of his judgment he registers the sublime height of human possibility, saying, "It ought to be done, and I will do it."

The tendency of many is to form habits unconsciously through the routine of pressing temporal demands. "To be thoughtless is to renounce a rightful domain and despise a kingly diadem."

It is the urgent need of each one during his student life to face consciously, and therefore intelligently, a crisis so grave that he must settle it by supreme personal effort. It gives opportunity to register the confession which may seal his resolution for time and eternity.

Through the Volunteer Movement students are brought to face the question which Pilate faced, "What, then, shall I do with him who is called Christ?" Pilate's false answer wrecked the Roman Empire. If they fail to enthrone Christ, come of everything else what may, their lives will lack the one element which would have given them unity and fixity. If, like Paul, however, who "was not unmindful of the heavenly vision," they respond by personal loyalty to "the Holiest among the Mighty and the Mightiest among the Holy," their consecration will link them to the eternal destiny of a masterful life for infinite conquest. They cannot be misplaced. Wherever they are, they will be in fellowship with him, "whose they are and whom they serve." who only waits the completion of their assignment to say, "Well done, good and faithful servant; ye have been faithful over a few things, I will make you ruler over many things; enter ye into the joy of thy Lord."

This epoch-making service of so bringing vision to the students that they will become through personal consecration, an extension of the incarnation of Christ, is a supreme service in the development of Christian personality—the most potential thing in the world. Through such service the relation of the Student Volunteer Movement to the leadership, the forces, the supplies of the campaign for the kingdom, both at home and abroad, is of immense strategic importance, beyond estimation except by the Captain of our salvation.

We are not helping Christ by going to church an Sunday if our business during the week squeezes our prosperity out of the hard lives of men and women who have as much right to God's favor as we have.

A BALLAD OF THE EASTER-TIDE.

A little brown seed lay deep in the ground;
Ah me! but the winter was long and drear!
No ray of light touched it, it heard no sound,
And it thought the cold earth was its burial mound,
Oh, the winter was long and drear!

The dead Christ lay in the tomb new-hewn;
Ah, me! but the days were long and drear!
As darkest night seemed the brightest noon,
And the death of life's joy seemed hastening soon;
Oh, the days were long and drear!

The hope of a heart lies buried today;
Ah, me! but a life seems long and drear!
'Tis hidden, with all of youth's gladness, away,
And over the mound only pale memories play;
Oh, life is long and drear!

But hark! What word does the brown seed hear?
"Joy, joy, for the winter so drear has fled!"
And what drives away the disciples' fear
As they stand, in glad hush, round the empty bier?
"He is risen today from the dead!"

Oh, buried hope, is there word for thee?
What matter though life seem long and drear?
The throb of the great Heart shall yet set you free;
Free to grow, love and live through eternity—
Lo, this is thine Easter cheer!

—Katharine Lente Stevenson in Pittsburg Christian Advocate.

COMPENSATION.

"Because I loved so deeply,
Because I had loved so long,
God in his great compassion
Gave me the gift of song.

"Because I have loved so vainly,
And sung with such failing breath,
The Master in infinite mercy
Offers the boon of Death."

—Paul Laurance Dunbar.

RESURGAM.

Is it as naught that the waving grain
Beareth and giveth at last of its fruitage?
Is it in vain that the dews and rain
Have fed it, and all the summer days
With tender eye hath the loving sun
Smiled as a mother anear her babe,
Smiled and looked with fruitful gaze

Upon the earth? And lo!
A wonder the cornfields know;
And the husbandman cometh forth from the village
And reapeth, and eateth and is made glad:—
Is it in vain?
Nay, it is not in vain.

And death?—
Nay, not for the reaper's sickle,
Nor for the gleaner, nor the threshing floor,
Groweth the corn that, full and overripe,
Bendeth to earth. For this it lived and grew—
For this, that dying it might anew
Give life and strength; and evermore
Upon the earth
Should death and birth
Be not as a thing of chance, and fickle.
No! not in vain
Liveth and dieth the grain.
When falleth the golden corn
It liveth again, new-born.

—J. P. Widney, LL.D.

Sunday-School Lesson.

Second Quarter. Lesson IV.

APRIL 22, 1905.

JESUS THE SINNER'S FRIEND.

DAILY READINGS.

M. Prejudice of the Jews (Luke vii: 29-35).
T. Jesus, the Sinner's Friend (Luke vii: 36-50.)
W. Sinners Called to Repentance (Luke v: 27-32).
T. Seeking the Lost (Luke xix: 1-10).
F. Lost and Found (Luke xv: 1-10).
S. The Lost Son (Luke xv: 11-24).
S. Mighty Love (Rom. v: 1-8).

Asceticism finds little encouragement in the habits of Jesus. He came eating and drinking. He was social. He declined no invitations we know of. He worked His first miracle at a wedding which, in the language of the ritual, "he adorned and beautified by His presence." He was no cold guest; no distant observer of what transpired. He entered with real zest, and made His contribution to the amenities of each occasion, while at the same time He hallowed and elevated all. No one who hies himself to a desert, shuns the face of his fellows and retires, literally or figuratively, into a hermit's cave need ever quote the example of Jesus in justification. His seasons of retirement were the exceptions which proved the rule of contact and fellowship with men. * * * So we find Jesus the guest of Simon, the Pharisee. He did not stand upon His dignity. He might well have been offended at the patronizing air in which His invitation came, and the economy of courtesy shown Him on His entrance to the home. Anything seemed good enough for the Galilean rabbi, and He ought to be glad to be bidden at all—such was the cavalier spirit of the place and hour. A smaller nature must needs have resented such indignity. Jesus could afford to ignore it, until time came to feather His arrow with it. * * * We have a revival of an Oriental custom in our own country, where people are admitted to the gallery to see others banqueting. It is a resemblance with a difference, however, for in our commercial age spectators are charged an admission, which helps defray expenses. Availing herself, in this instance, of the freedom of the banquet-room, an outcast woman entered. What attracted her was that Jesus was there. She had heard of His brotherly words, of His helpful deeds. She was weary and heavy-laden. She had come for the rest which He had promised. According to custom, she had brought her gift with her. Jesus did not disdain it, though it may even have been the gains of her unhallowed life. Her penitence sublimated it. The host, true to his caste (Pharisee—separate), thinks his guest hopelessly defiled by the touch of the sinner, even though it is the touch of a weeping penitent seeking a new life. He constructs an artificial dilemma. "Either this man, who poses as a prophet, knows the character of this woman, or he does not. If he does not know it, then he is no prophet. If he knows it, and yet allows her to touch him, then he is defiled by the touch. He has lost his caste, and cannot be my teacher." * * * The Searcher of Hearts was reading His host like a book when this circumstance was transpiring—and a little later He gave him a bit of table-talk that set him thinking. "Debt," "Forgiveness," "Love," were brand-new words for the vocabulary of a Pharisee. The application fastens like a vise around Simon's heart. The common civilities, water, kiss and oil, which self-righteousness had omitted, penitence had supplied. It shall not fail of its exceeding great reward. "And He said unto her, 'Thy sins are forgiven.' "

The Teacher's Lantern.

The Pharisee is a type of one style of folks today. His sins were negative. He was lacking in sympathy for the unfortunate and sinful: in faith and love toward the Savior: in the spirit of helpfulness toward the miserably unhappy. His were the sins of the upper classes of the present. He needed to be shaken from the complacency of his self-righteousness. Jesus did it skillfully. * * * The woman was a type of another inveterate class. Hers were the gross sins of the flesh. No omissions, but commissions. She had paid the deadly penalty in excruciating tortures of body and of mind. But the stream of Jesus' forgiving love washed away her fearful load. And being forgiven much, she loved much.

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EASTER DAY.

Spring bursts today,
For Christ is risen and all the earth's at play.

Flash forth the sun,
The rain is over and gone, its work is done.

Winter is past;
Sweet spring is come at last, is come at last.

Bud, fig and vine,
And olive, fat with fruit and oil and wine.

Break forth this morn,
In roses, thou but yesterday a thorn.

Uplift thy head,
Oh, pure white lily, through winter dead.

Beside your dams
Leap and rejoice, ye merry-making lambs.

All herds and flocks
Rejoice, all beasts of thickets and of rocks.

Sing, creatures, sing,
Angels and men and birds and everything.

—Christina Rossetti.

HE SHALL NOT FAIL.

(From a sermon by W. A. Quayle.)

We are schooled to failure. Failure is written across our lives; failure is ground into our experience. Our might has been incumbered; our effort has been ineffective; our doings have been misdirected. We have attempted the large things and lo, what we saw was cataclysm and disaster rather than succeeding and upbuilding.

But Christ! "He shall not fail." And this non-failure is a mark of the most subtle and gracious, not to say the most tremendous life. Not a man of all history who didn't fail. Shakespeare failed to get at the soul of God; Keats failed to get at the spirit of the the Christ; Lord Bacon failed to get at the spirit of honor; Burke failed in getting hearing for his message. Failed! Ah, you conquerors of the world; you Caesars, you Alexanders, you Attilas, you Grants, what say you? And all of them put up hands to say, "Failed in somewhat." But, beloved, listen, listen; "He shall not fail."

He did not fail in character. He was poor and never whimpered; He was a laboring man and never raised an anarchistic cry; He was a preacher and never played the fool; He was a Christian and never too good to be with folks; He was great, but not too great to catch children against his heart; He was full of great business, but never too busy to pause to put a woman on her feet or give her back her son; He saw failure in humanity and sought to help it; He did big things and was not elated; He was never haughty, jealous or proud; He had scourgings and whole armies of contumely hurled at Him—and He never angered at the crowd; He could have dodged the cross, but instead he raised it up and said, "For this cause I was born." Christ did not fail in character.

Christ did not fail in occupation. He in business. He found that the house of death was ruler; and He took his cross for a hammer and went into the house of death and He hammered the house of death in pieces. And He built the house of life whose window is the sky, and whose doors open into eternity. He didn't fail in occupation.

He did not fail in attitude toward the world. He was as sweet as the breath of corn when the pollen flieth in September; He was as sweet as the perfume of the red clover in June when the wild bee hunteth his honey from its flower; He was as sweet as the landscape of the wheat field lifting in golden harvest against the sun. And He gave all He had with a smile upon His lips and in His heart. "He shall not fail."

And I tell you this morning, men and women, we are let in on the unfailure of God. "He shall not fail." He has been farming the world for twenty centuries of years and you say, "His crop is poor." Ah, well, listen, listen! He has more crops growing. Did you ever get heartsore? Do you see iniquity abound? Do you see twenty Christian centuries vanished and heathenism still in Chicago town? Only a stone cast for heathenism in India and the world around? What of it, friends? This is the verse. "He shall not fail." He did not fail in the items we have noted. He will not fail in the items we are yet to note.

He is God and He is man, and He is man and He is God. And He that can hold up the sky without pillars; and He that can kill death empty handed; and He that can walk up through the radiant skies from craggy Olivet and find a short way up to heaven; He that said I will reign until the heathen shall be partners in my glory; He shall not fail. And we are to watch for His triumph and help God with His battle.

WHAT MAKES A GREAT LIFE.

Since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep: and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer in Pittsburg Christian Advocate.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success. Each human life is another opportunity for God to display his grace and power. Be God's opportunity and your life will become unutterably grand and your experience unutterably sweet. If dogs should form an empire great,

As men do who are wiser,
I wonder would their chief of state
Be called the Grand Kai-yi-ser.

—John Kendrick Bangs in April St. Nicholas.

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One of the questions asked at a Bristol school examination was, "What is a prophet?" One of the answers was, "A man that's put in a fiery furnace and won't burn."

"Sometimes," said Uncle Eben, "it 'pears to me like a reformer was one o' deshere people dat has to talk two hours an' a half to 'spress one o' de ten commandments. An' dar warn't no dispute 'bout dat in de firs' place."—Washington Star.

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers! holy faith!
We will be true to thee till death!"

Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow.—Lincoln.

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